

THE JOURNAL OF THROSSEL HOLE PRIORY

Volume 12, Number 2

Summer 1985

ISSN: 0263-0907



THROSSEL HOLE PRIORY

THROSSEL HOLE PRIORY is a training monastery and retreat centre following the Sōtō Zen Buddhist tradition. The Priory is affiliated with Shasta Abbey, whose Spiritual Director and Abbess is Rev. Master Jiyu-Kennett, O.B.C. Shasta Abbey, the headquarters of the Order of Buddhist Contemplatives of the Sōtō Zen Church, is located in Mount Shasta, California. The monks of Throssel Hole Priory are members of the Order of Buddhist Contemplatives and follow the teaching of Rev. Master Jiyu-Kennett.

ABBOT: Rev. Master Daishin Morgan, O.B.C.

TRUSTEES: Rev. Master Jiyu-Kennett, O.B.C.
Rev. Master Jishō Perry, O.B.C.
Rev. Master Daishin Morgan, O.B.C.
Rev. Teacher Saidō Kennaway, O.B.C.

THE JOURNAL OF THROSSEL HOLE PRIORY is published as a service to all those who are seriously interested in the practice of Buddhism. Through the pages of the Journal, members and friends of the Priory are able to share their understanding and experience of Zen training; we welcome and encourage letters from our readers. Opinions expressed in each article are those of the author and do not necessarily reflect the views of the Abbot, the Editor, or Throssel Hole Priory. The Journal is published quarterly: a year's subscription costs £4.75.

EDITOR: Rev. Teacher Chūshin Passmore, O.B.C.
PHOTOS: Rev. Master Mokugen Kublicki, O.B.C.
Rev. Master Jimyo Krasner, O.B.C.

Contents

JŌ: The Everyday Life of the Buddhas & Patriarchs	
v. Master Jiyu-Kennett, O.B.C.....	2
ilight	
v. Master Daishin Morgan, O.B.C.....	13
GULIMALA:	
e Buddhist Prison Chaplaincy Organization.....	14
st Department News.....	19
e Bodhisattva Mind	
v. Master Daishin Morgan, O.B.C.....	20
alousy	
v. Teacher Chūshin Passmore, O.B.C.....	27
WS.....	33
rossel Hole Priory Bookshop Co. Ltd.....	inside cover

Throssel Hole Priory

Carrshield

HEXHAM

Northumberland

NE47 8AL

Phone: Whitfield (049 85) 204

(Between 9.30am & 7.30pm)

Volume 12, Number 2, Summer 1985

Copyright ©1985, Throssel Hole Priory

Printed in England

KAJŌ:

The Everyday Life of the Buddhas & Patriarchs

Rev. Master Jiyu-Kennett, O.B.C.

[Part two of an edited transcript of a lecture given in August 1980 at the University of California Extension, San Francisco. Quotations from Chapter 24 of Dōgen Zenji's *Shōbōgenzō* are from the translation by Kōsen Nishiyama & John Stevens. We are most grateful to this work and full publication details are given in the notes.¹]

* * *

The Way of the Buddhas and Patriarchs is to drink tea and eat rice; this is their family tradition. The proper manner of drinking tea and eating rice has been handed down continuously up to the present time. This is how the drinking of tea and the eating of rice is put to practical use for Buddhas and Patriarchs.

It is said in the East that the Buddhas and Patriarchs eat rice with the monks and drink tea with the laity...so the tea ceremony, in which a monk could intuitively pass on to the laity (or to the monks) the real purpose of this human body, came into existence. With this in mind, very exquisite utensils were created. You handmade your tea bowl because it was your own training and effort that rescued and reshaped this body from the karmic mess you had inherited. All of the utensils were the same. It is a religious ceremony and its purpose is to teach: the careful washing of the cups and bowls before and after they are used (the cleansing of karma); the great care taken in selecting only the purest water (representing the purity of the spirit); and

selecting the finest tea (representing the purity of the body); and also the care taken over the conversation, being careful not to 'eat' another person or to allow oneself to be 'eaten.' The imagery on the bowls has the same purpose: Elephants—the symbol of patient, continuous training; Dragons—the defenders of the faith; Flowers—all the things that have brought people to enlightenment. Every cup should represent the hara of the monk and have a dragon upon it, that which guards the Treasury, the Jewel of the Buddha Nature. Strictly speaking, every jug should have the handle of a dragon and the spout of an elephant, with the dragon in the belly of the jug symbolizing the hara. Every single thing shown in the tea ceremony should provide teaching for the layman who comes to the temple; above all, the gentleness and respect with which the monk handles the bowls and utensils. In the way he does the ceremony, the monk shows the depth of his training. As he offers the bowl, he offers himself. As the layman or woman receives the bowl, so they receive the Dharma from the monk to help others in their training; and, as the layman gives it back, so he gives back his own training, or his offering of the Dharma, for this is a two-way transmission. A properly done tea ceremony is an exquisite Transmission ceremony between a priest and a layman. Unfortunately, like many other things, it has now passed into popular culture and lost its original true meaning.

The eating of rice is the same. The whole of Buddhism is contained in the eating of one grain of rice; if you eat one grain of rice truly, if you deal with one piece of karma absolutely, then the spirit will rise and the full power and glory of the mystical experience will open. Everything depends upon the one grain of rice you eat and the one drop of water you drink correctly; and the one spot on the bowl you wash properly. In everything he does, the monk is trying to show the world the true meaning of the body. He is making an offering and hoping to have the same offering returned...If you look carefully, you can see the whole of the mystical experience in the tea ceremony—but you have to look! Or, you can merely see somebody who seems to be doing highly

stylized gestures, and doing it beautifully, but so what? It's entirely up to you what you see; if you look with the eyes of curiosity, you will only see curiosity—if you look with the mind of a Buddha, you will see the heart of a Buddha. We are speaking of the true purpose of taking tea and eating rice, eating the food of the Dharma.

Once Priest Fuyō Dōkai of Mt. Taiyō asked his master Tōsu Gisei, "Can we say that the Buddha's and Patriarchs' daily activities of drinking tea and eating rice is their essence? Is there something else besides this?" Tōsu replied, "Let me ask you this: Do you think it is necessary for the provincial lords of Wo, To, Gyo and Shun to seek power if the imperial command exists throughout the country?" Taiyō was about to answer but Tōsu put his *hossu*² over Dōkai's mouth and told him, "You should have received thirty blows when you first came here to question me!" Taiyō was enlightened upon hearing that, bowed, and started to leave. Tōsu called out, "Hey, come back here!" but Taiyō did not look back.

Tōsu Gisei is telling his disciple: Since the Eternal is in all things, why do you wish to exclude something? Is it because you want extra power for yourself? Isn't the Eternal enough for you? When his disciple tries to reply Tōsu says: You should have had thirty blows for asking me the first question! Then the young disciple begins to realise it was a very foolish question. If you understand what is going on in the meditation hall, if you know what the true bowl is, then nothing else matters, for you then know that the whole of Buddhism is expressed in this. How could there be something more? This is like Ananda in the *Denkōroku*³ saying to Makakashyo: I know you received the kesa of gold brocade from the Buddha, but what else did He give you? Makakashyo pulls the corner of Ananda's kesa and says: Ananda! Wake up! What more do you want? Isn't the Eternal enough for you? *Be content.* The Eternal is everywhere. It permeates all things. The main work of a monk and a

ayman is to drink tea and eat rice—to perfect the body of the Buddha; to eat lest we become lean and die so that we may become enlightened, so that we may have the strength to clean up the bowl enough to return to the Eternal. It is not a negative cycle of 'we go to work to earn the money to give us the strength to go to work to earn the money etc.,' which is what a lot of people make of life. What we must do is train ourselves in order to cleanse the bowl that we may return to the Eternal; and in the process we eat the food which gives us the strength to do this—this is the *gyatei*, *gyatei*, going on, always going on;⁴ the other is a closed circle which leads to despair.

Keep in mind that the Buddhas and Patriarchs express their real selves in the everyday activities of drinking tea and eating rice. Those activities constitute the very life of the Buddhas and Patriarchs as they have always taught—there is no other Buddhist Way beside this.

Remember the words of the *Sandokai*:

...If, from your
Experience of the senses, basic Truth
You do not know, how can you ever find
The Path that certain is no matter how
Far distant you may walk?

If you cannot see the offering made in the tea bowl, if you cannot see the compassion and love within this, or, on another level, if you cannot even see the kindness and the pleasure involved in taking tea with another person, the pleasure of just being with that person, (which, by the way, is the beginning of wisdom), then you are never going to see what the activities of the Buddhas and Patriarchs are. It is the bringing of all people together to drink tea and eat rice in the vast begging bowl of the universe; to live together in the Eternal.

And we must not seek to borrow the power of the Buddhas and Patriarchs. That is why we must clarify both Taiyō's question and Tōsu's statement about the provincial lords.

We must not try to make something more out of what there is, or to puff ourselves up as being more than we are. This is the danger of having titles such as tea master; then there is something of which we are a master. All things are the expression of the Eternal and I am not the Eternal and there is nothing in me that is not of the Eternal. We can show what we ourselves know of the Eternal, but when we seek to become the Eternal, then we are trying to overthrow that which is truly in command.

Great Master Sekitō Kisen of Sekitōan on Mt. Nangaku once said, "I live in a hermitage that contains nothing of value; after taking my meal if I feel sleepy I nap." The coming and going of the Way and "after taking a meal" indicate what the Buddhas and Patriarchs consider to be their essence—drinking tea and eating rice. If you do not eat the rice of the Buddhas and Patriarchs neither you nor they can be satisfied. Therefore, the principle mentioned above, "after taking..." is actualized before, during and after the meal. Do not think that there is no drinking of tea or eating of rice after taking a meal.

Once a person has cleansed himself absolutely, he no longer has to constantly come back and forth on the wheel of becoming. Once he has truly taken the meal, the essence is pure and clean. Therefore, one can 'rest' ('rest' is a better word than 'sleep' but even 'rest' is not completely accurate). You no longer have to rush around on the wheel of birth and death; you are at one with the Eternal. The true purpose of eating the Dharma is to become at one, at peace, and at rest with the Eternal. And so it is very important what you eat spiritually, as well as what you eat physically...

When you are sick of rice, you know its true taste; when you have had too much rice, you become sick of it; after knowing its true taste, you become sick of rice; and after you are tired of it, you can taste it.

When you are sick of 'rice,' you start looking for real 'rice'; when you are sick of the way you are, you start looking for the real you (your True Self). When you have found out what you are really like and start to do something about it, then you eventually come to the state when you can taste the real 'rice.' You know the Eternal. You have to change and as you change true reality appears. When you are sick of what has passed for reality, then you can start looking for what is true reality; and then you find and taste reality itself.

My late master was invited to Jojiji in Rinafu. Before he left Zuiganji he entered the Dharma Hall and said:

Half a year I stayed on this mountain taking meals and meditating; stillness everywhere, the cliffs covered with mist and haze.

Once while sitting, thunder resounded through the valley and the sky darkened.

Yet even then the mood of spring drifts from the capital—crimson apricot blossoms all around

The above is the best poetic description of the whole of the mystical experience I have ever read. Using the code, but with exquisite wording, Tendō Nyōjō explains all the main parts of the mystical experience:

Half a year I stayed on this mountain taking meals and meditating—he took meals and meditated in the monastery for six months; he took meals of Dharma; he cleansed the bowl and dealt with karma; he offered up this training.

Stillness everywhere—the stillness in true meditation is so unbelievable it cannot be described. You have to

experience it to know it.

The cliffs covered with mist and haze—the veils that cover the true experience; the veils that cover the great mountain of training which everyone must climb.

Once while sitting, thunder resounded through the valley and the sky darkened—the thunder and lightning as one goes up the mountain (or through the valley of the shadow of death, which Christianity speaks of). If you feel fear, there is no way up. Only faith can take you up that mountain.

Yet even then the mood of spring drifts from the capital—the mood of spring. Even in that terrible state his faith shows him the Eternal, the spring of Truth, drifting from the Dharma Clouds [Hōun]; this is the certainty. Without this certainty, he might have been having some kind of mental disturbance and needed help. It was the faith and certainty which carried him through the darkness.

Crimson apricot blossoms all around—and he was free. The faith in what was inside himself, and in what he saw and knew, was strong enough to take him through that deep valley and make it out the other side. The poem is a lovely example of how to express the whole of the mystical experience in as exquisite a form, and in as few words, as possible. Tendō Nyōjō was a remarkable person to be able to express it that well and to understand that the blossoms were all around. Those blossoms would wither and die, but there would be no less life, no less of the Eternal; and the blossoms would come again in the spring; and they would be different blossoms, and yet the same blossoms; they would have the same forms. To be able to explain it that perfectly, one would have had to have experienced it...

We cannot even begin to estimate how thick the mist and haze, which is dispersed by zazen, is; suddenly the clear sound of thunder resounds and darkness scatters, and the light of spring dyes the apricots of the capital crimson. This "capital" is well ordered and sparkles...

Within the mist and haze lurk tigers, lions and heaven knows what else—it depends on what one has got up to in the past centuries. All of these things lurk within the mist and haze. Sometimes the haze clears and shows us what we have done; sometimes it clears and shows us a heaven; sometimes it clears and shows us hell. No one who has not experienced this can begin to know the extent of that mist and haze.⁶

At another time my late master told the monks gathered in the Buddha Hall of Zuiganji:

"The golden, sublime image of Buddha is nothing more than to put on a kesa and eat rice. That is why I prostrate myself before all of you. Awake with Buddha and retire with Buddha. Isn't that right! Even the Buddha's proclaiming of the Law for forty-nine years cannot be compared to your everyday life in the monastery. Shakyamuni's holding up of the flower means nothing if you do not live like this."

If you do not understand the true purpose of the body you now possess, then it is useless to gasshō (to hold up the flower). This is so even for a Buddha. When Dōgen said *Your body is deeply significant*⁷, he gave perhaps the most important teaching of his life. It is only by means of this body that you will come to know enlightenment; or, if you don't succeed in this lifetime, by means of the next body, or the next. How long do you wish to wait? If you do not clean up your karma in this body, in which body will you clean it up? And next time round how much more will be in your bowl to 'eat'? Just think what it might be like—you might not like it! Many people go around saying: I want to experience this! I want to experience that! Well, that's fine, but they are putting a lot more stuff into their bowl which will have to be dealt with. Be very careful what you put into your bowl.

All monks must realise that the golden image of Buddha is nothing more than to put on a kesa and

eat rice and vice-versa. There is no difference between someone who has put on a kesa and eats rice and the sublime image of Buddha. Wearing a kesa and eating rice is the only Buddhist Way. Therefore Nyōjō prostrated himself before the monks. They were both eating the same rice. At this level, even the holding up of the flower is unnecessary.

Heaven help the master who does not know he is eating the same rice as his monks; because then, one of the provincial lords is trying to usurp the power of the imperial command...

Great Master Jōshū Shinsai asked one of his new disciples, "Have you been here before?" "Yes," replied the monk. "Have a cup of tea before you leave," Jōshū told him. Jōshū then asked another monk the same question, "Have you been here before?" "No," this monk answered. "Have a cup of tea before you leave," Jōshū said. Later on an assistant priest asked Jōshū why he told the same thing to both of the monks. Jōshū shouted "Hey you!" "Yes?" said the priest. "Have a cup of tea before you leave." In this story "here" is not related to the head or nostrils of the Buddhas and Patriarchs nor does it have anything to do with Jōshū. "Here" is transcended so we cannot say "I have been here" or "I haven't been here." Both are "here."

Be careful not to drink the wine of delusion. If there is a "here" and a "there" we are in delusion. The priest was saying: This monk has never been here and you don't know him, so perhaps he is not important; the other one has been here, so perhaps he is important. Why do you give them both tea? The priest was drinking the wine of delusion with a vengeance. He did not understand that Jōshū was speaking of the Water of the Spirit. *Have a cup of tea before you leave.* They were all "here" in the Buddha Nature; they were all one with the Eternal *Have another cup of the Water of the Spirit before you*

leave.

Concerning this Nyōjō said, "How can Jōshū be welcomed in a luxurious building where sake is being drunk?" So we can see that the everyday life of the Buddhas and Patriarchs is found in the drinking of tea and the eating of rice.

Do not drink in a luxurious place where there is a "here" and a "there," where there is sake; in other words, do not drink in duality where there is the wine of delusion. And what I'm saying has nothing to do with sake! To sell the wine of delusion means to give wrong teaching. It is important not to get people embroiled in the opposites. Do not be deluded by externals. Wine makes the mind wander and go fuzzy, while tea keeps it awake and bright. Understand the symbolism here, and see things as they really are.

I would like to end by quoting the last part of the offertory we use at the Founder's Day ceremony:

The followers of our Founder spread as the branches of a tree and the Wheel of the Dharma continues to roll; the temple prospers and its gate shall always stand wide open for all who truly seek the way. The offering that we place in the fathomless begging bowl is unlimited in weight and flavour for it is the offering of our own Buddhist training that we bring today. Let us eat this daily and pray that all within this temple may be saved thereby.⁸

There, in a nutshell, is what I've been talking about. *Our training is formless in weight and flavour.* No one else can know what another person has to clean up in his bowl. No one can get in there and help us do it. There are no servants in Buddhism to help you scrub your bowl. You get right in there and, by your own efforts, you clean it up. It is the same for Zenjis, Rōshis, monks, laymen, laywomen—it makes not an atom of difference who or what you are.

1. Dōgen Zenji, *Shōbōgenzō* [The Eye and Treasury of the True Law], trans. Kōsen Nishiyama & John Stevens et al., 4 vols (Tokyo: Nakayama Shobō, 1975-83), Vol. 1, p. 107.
2. *Hossu*—the Fountain Sceptre. A ceremonial fly-whisk carried by a Zen priest. It symbolizes the Great Compassion of the Buddha, and the Fountain of the Water of the Spirit.
3. Rev. Rōshi Jiyu-Kennett, *Zen is Eternal Life* (Emeryville CA: Dharma Publishing, 1976) p. 205.
4. 'The Scripture of Great Wisdom,' *Zen is Eternal Life*, p. 278:

O Buddha, going, going, going on
Beyond, and always going on beyond,
Always BECOMING Buddha. Hail! Hail! Hail!

5. *Zen is Eternal Life*, p.279.
6. For more on this topic see Rev. Rōshi Jiyu-Kennett, *How to grow a Lotus Blossom* (Mount Shasta, CA: Shasta Abbey Press, 1977).
7. Dōgen Zenji, 'Shushōgi,' *Zen is Eternal Life*, p. 162.
8. *Zen is Eternal Life*, p.313.

* * *

Twilight

The stillness of the gathering twilight
Embraces my soul with a haunting grace.
Cold shivers of liquid light rise upward,
Touched by the presence of eternal love.

The lines that define each form are blurred,
And, as night draws on, gravity cannot hold
The spirit of the earth and trees.
All life mingles in one divine power
That quickens my heart with infinite love.

An almost unbearable peace descends,
And my spirit leaps to mingle with the stars.
The oneness of the night is so complete
That I am lost in unfathomable love.

The Eternal's voice within the twilight sings,
With exquisite yearning He calls me forth;
And Oh! how my heart aches for Him.
Arise! Arise! this night, and never turn back,
For this is but the night—Oh, come the dawn!

Rev. Master Daishin Morgan, O.B.C.

* * * * *

ANGULIMALA

The Buddhist Prison Chaplaincy Organization

(We are pleased to be able to advertise the above organization in the Journal. The following news release explains the aims and purposes of ANGULIMALA,¹ and Throssel Hole Priory gives full support to this worthy and compassionate project. The address to write to for further information is given at the end of the news release.)

* * *

Last year, there were some ninety Buddhists registered in Her Majesty's Prisons. It is a reasonable assumption that at least that number again would so declare themselves if they thought there was a chance of a visit by a Buddhist chaplain. Such people largely divide between those with an interest in meditation and those who have read something about Buddhism and find themselves in sympathy with it. It corresponds to what they have always believed, they say. Anyone confined as they are has little need to be convinced of the truth of suffering, and they have more than an inkling of how it is produced. The way to alleviate it is what they wish to know. Their general knowledge of Buddhism is often unsound, of course, but they respond with warmth to any who bother to explain things to them and treat them as human beings with a potential for good.

Every imprisoned member of a minority faith has the right to ask for a visit from one of its representatives. The resident prison chaplain is responsible for contacting him but, with so much else to do, and little or no knowledge of where to find Buddhists in the locality, he is often in no position to fulfil such a request. Individual Buddhists have been going into prisons to visit off and on since the 1950's, but generally this has been irregular. Prison chaplains change, the name of Buddhist

visitors are not passed on. Lack of motivation and absence of organization on the Buddhist side have contributed to the lack of continuity...

....In the special circumstances of having to deal with officialdom, the need for a co-ordinating organization to provide the information prisons ask for, and for continuity (lack of which has made our efforts less effective up to now), has become increasingly apparent. Such an organization has now been set up under the name ANGULIMALA after consultation with prominent Buddhists and the Home Office authorities. Its spiritual director is Venerable Khemadhammo, who has been looking after prisons for a considerable time: Yann Lovelock, who began visiting prisons in the West Midlands area in 1980, acts as co-ordinator.

ANGULIMALA's overall aim is 'to make available facilities for the teaching and practice of Buddhism in Her Majesty's Prisons. Specifically:

- (a) To recruit and advise a team of Buddhist visiting chaplains as soon as possible as there is a call for their services.
- (b) To act in an advisory capacity, and to liaise with the Home Office Chaplaincy officials and with individual chaplains in Her Majesty's Prisons.
- (c) To look into the possibility of providing some form of aftercare and advisory service for prisoners after release.'

There are also plans to publish an internal newsletter for prison inmates, and provide those interested with Buddhist penfriends; this will help break down further the sense of isolation which is a particular cause of suffering.

Our chaplains need to be experienced meditators who are prepared to commit a certain amount of their time to this work. It would help if they were reasonably familiar with schools and practices other than their own.... People can help our work in a number of ways. Naturally we are interested in hearing from anyone who would like

to become a chaplain (we stress the need for women as well as men), or is willing to adopt a prisoner as a penfriend, or who thinks they can serve us in some other way. There is a constant need for reading matter in prisons. If you have spare literature, or feel like donating some, it would be gratefully received. It is not always necessary to send it direct to ANGULIMALA. It could be stockpiled for local use and, provided we know about it, picked up by interested chaplains in the area. Finance is a pressing need. The two organizers of ANGULIMALA are giving their services voluntarily but there will be quite some outlay for postage, telephone calls, travel, office equipment, printing of literature, etc. The Buddhist Society has kindly offered to help with our costs, but they will be more than it alone can offer.

Finally, people can help by passing on information about our work and bringing it up as a point of discussion at their meetings. It is easy to get lost in theory, or in administrative detail. ANGULIMALA is here to serve people who want guidance and need help and love. The more people we can contact, inside and out of prison, the more we will be able to keep this overriding aim in mind.

HOW TO CONTACT US: Post may be directed to both Ven. Khemadhammo and Yann Lovelock, c/o Birmingham Buddhist Vihara, 47 Carlyle Road, Birmingham B16 9BH. Or phone 021 449 6402. For the moment, any cheques may be made out to ANGULIMALA account.

Note

1. *Angulimala* ['He with the finger-garland'] was a notorious robber and murderer who was converted by the Buddha and attained Arahantship. His story is told in Hellmuth Hecker, *Angulimala: A Murderer's Road to Sainthood* (Wheel No. 312; Kandy: Buddhist Publication Society, 1984). -ed.

It is impossible to become a true trainee and to try to receive alms, when alms are scarce, without first considering whether you have received the Transmission of the Light; all disciples must reflect upon this very carefully. When you discarded your home and left your birthplace you had stored not one single grain of rice nor had you a thread to wear; you went out alone, begging, despising the body for the sake of the Dharma. In the beginning you did not act from a desire for fame, robes or food nor did you suffer from ambition. Do not turn to others; only reflect upon your initial intention, where you are now and where you are not; there is a saying, "It is hard to keep the initial humility to the end." If you do not keep the initial mind that you had at the time of ordination you are not a follower of the Way; those who forget this even though becoming trainees, of either sex, are nothing but traitors to their country.

Keizan Zenji: 'Denkōroku,' Chapter 17.



*We must think deeply of the ways and means
by which this food has come.*



The Lay Ministers who Attended the Ten Precepts Retreat.

GUEST DEPARTMENT NEWS

FORTHCOMING OUTSIDE EVENTS

- July 3 — Newcastle-upon-Tyne: Rev. Master Daishin Morgan, O.B.C., Abbot, will be giving a public talk at the Friends Meeting House, 1, Archibald Terrace, Jesmond, at 7.30pm.
- July 6 — Leeds: A senior priest will lead a one-day retreat in Leeds. Please contact Ms Pauline Storie, Lay Minister, O.B.C. Phone 0532-782464.
- Aug. 2 — Cambridge: Rev. Master Daishin Morgan, O.B.C., Abbot, will be giving a talk organized by the Cambridge Buddhist Society at the Friends Meeting House, Jesus Lane, Cambridge, at 7.30pm.
- Sept. — From September 12 - 30, senior priests will be leading retreats, giving public talks, and visiting meditation groups in the Midlands and in Southern England (Leeds, Nottingham, Exeter, Southsea, London, Buckingham, and other areas). Please contact Mr Peter Lavin, Lay Minister, O.B.C. Phone: 0705-754490 for further details.
- Oct. — Ireland: A weekend retreat in Co. Sligo and public talks in Dublin and Co. Sligo are currently being organized. Please contact Mr Ken Timms, Five Mile Bourne P.O., Co. Sligo, Ireland, for further details.

* * *

May we remind people that once a person has been to an introductory retreat, then they are welcome to visit the Priory at any time to join in the regular schedule (apart from the 'closed periods' when the Priory is closed to visitors: please check the calendar). And please contact the Guestmaster before coming: preferably a week or more in advance.

* * *

The Bodhisattva Mind

Rev. Master Daishin Morgan, O.B.C.

[What follows is an edited transcript of a lecture given in the new meditation hall, April 7 1985, as part of the *Keeping of the Ten Precepts Retreat*, (J. Jukai). The lecture verse below is always recited before a formal lecture given by the Abbot.]

* * *

The unsurpassed, penetrating and perfect Truth
Is seldom met with even in a hundred, thousand
myriad kalpas.

Now we can see and hear it, we can remember and
accept it;

I vow to make the Buddha's Truth one with myself.

When we start training, it is inevitable for most people to start from the intellectual mind; we want to know with our brains what the Buddha's teaching is; we want to be satisfied that the Buddha's teaching is logical, rational, and in accord with our scientific knowledge. Most people who come here find no difficulty in this because the Buddha's teaching is, by and large, rational. A lot of people are drawn to Buddhism by the statement of the Buddha not to believe what you are told simply because you are told it. However, because of our background, what in fact we tend to do is not believe it because we are told it; we tend to view believe, or faith, as something suspect. Jukai is a step on, a very distinctive and necessary step on, from the beginning of training. You are going on from the discriminative mind, the intellectual mind, to the mind of the Bodhisattva, which is a very different thing. We have a lot of ceremonies during Jukai. The ceremonies show, in a way words cannot, something of the mind of the Bodhisattva.

to truly do Jukai one needs to go beyond the discriminatory mind; one needs to become a Bodhisattva. Dōgen describes the Bodhisattva Mind in the *Shushōgi*¹ as the living example of Charity, Tenderness, Benevolence and Sympathy. These qualities cannot be turned on like a tap. They are something we all wish for and yet each of us finds obstructions in our own life—old ways of doing things, habits, karma; at times resentment, anger, frustration. What we look for is a way of reaching out through these obstructions to Charity, Tenderness, Benevolence, and Sympathy. However, anyone who has tried to rationalize away the obstructions to the Bodhisattva's Virtues quickly discovers that they just cannot be rationalized away. You have to have something more. Equally, there are those who try to continue with the intellectual mind beyond its boundaries.

One group recently (almost unbelievably) put forward the theory that the way to progress in Buddhism is to 'define' enlightenment by taking an 'enlightened man' and analysing in what ways he (or she) differs from anyone else, thus arriving at a definition of enlightenment. Having once defined enlightenment, one can then proceed from where you are to enlightenment. This is absolute rot. If you think you have succeeded in putting the Buddha in a box, you've destroyed the Buddha, which I would have thought is self-evident. However, it is one thing to appreciate that the intellectual mind is limited, but quite another when you come face-to-face with this in training and have to let go of opinions, of your precious assumptions of what training should be, or how training should show itself; or more threatening still, to have to let go of your grip on reality, of reality as it is perceived by the intellect. But if you wish to enter the spiritual dimension of the Bodhisattva, you have to go beyond the intellectual mind.

It is helpful to understand something of the processes at work which cause us to cling to the discriminatory or intellectual mind. This is illustrated fairly clearly when you look at the history of religion. You see how time and again man has constructed a vision of

the Eternal, the Buddha Mind, and then worshipped his construction; in other words, what he had done is put Buddha in a box. He has defined what enlightenment is, according to his own terms, sometimes rationally, sometimes far from rationally, but nonetheless in the terms that seemed appropriate to him at the time. He then put his faith in his construction—in what amounts to an idol—and, of course, the idol sooner or later proves inadequate. As a whole our culture, naturally enough, lost faith in the idol and the result of this has been a fear of being hurt again. Man feels very foolish when he realises his idol has clay feet, foolish for having put his trust in something so ephemeral and unreal. Today, as a culture, we continue with that mistake by putting our faith in science and applying it to religion. We think we can rationalize what training is, rationalize what will be required of us in training, and if what is required of us is in accord with our rational construction, then we are willing but not otherwise. We generate this rational construction out of fear of being hurt. We feel safe with something that goes along with our civilization's learned method of establishing what is true without realizing that this can only be relative truth. The Eternal is boundless, and yet we constantly try to define It, or wish It to be defined, so that our responsibility towards the Eternal is therefore limited. When things are nice and neat in this way, we can feel safe and in control, but if you look at it clearly this is obviously an illusion. Man inevitably discovers, on a personal level at least, that the scientific approach is hopeless when it comes to answering the questions of birth and death. We may find all kinds of rational and perfectly correct reasons why suffering should exist; we can see causes, the causes of those causes, and so on. But still this does not satisfy us. We cry out for something more than this. And science never helped a man to die peacefully and at one with the Cosmic Buddha; science never helped anyone contemplate the death or suffering of another. The really important question is left untouched. Do not misunderstand me. I am not deriding science; indeed, it is one of the most valuable tools that we have. But it's just that, a tool.

Having, as a civilization, seen once (and possibly more than once) our idol crash down, we are now very suspicious of anything that smacks of religion. Because we mistook our construction for the real thing, and then our construction proved inadequate, we then assumed the real thing was inadequate too. And now, out of fear, we build another construction: so the cycle continues. Any construction is going to be inadequate. The only way to approach the Eternal is to become one with It. You cannot stand outside of the Infinite and look at It. The only way to become one with the Eternal is described by Sir Edwin Arnold in *The Light of Asia*: 'THE DEWDROP SLIPS INTO THE SHINING SEA!'² When the boundaries are removed what you are left with is the Infinite. But you cannot know the Infinite so long as the smallest boundary remains: this is the point of Jukai. We have to establish some trust and a level of faith in the teaching; the intellectual mind can be of use here as it provides a means of approach. Since the Buddha's teaching is not irrational and does not seem crazy, we gather enough confidence to begin to practise. Having begun to practise, we then discover there are more dimensions unrealised by the discriminatory mind——there is the whole spiritual dimension, the dimension of enlightenment. Yet out of conditioning, habit, fear, and also out of doubt, we cling to the intellectual, the discriminatory. For example, we worry about whether there is enough emotion, too little emotion, or too much emotion; whether we're helping others, or not helping others. We worry about all kinds of things that are really sidetracks, sidetracks a lot of people spend years on. (Should I be a monk or shouldn't I be a monk?) The point is to find the Eternal. If we concentrate upon this above everything else, then all the other questions return to their proper perspective. Not that they are necessarily unimportant in themselves, but they are far less important than finding the Eternal——the dewdrop slipping into the shining sea, the boundaries being washed away——this is so important because it is the only entrance to Charity, Tenderness, Benevolence, and Sympathy.

These qualities arise naturally from being one with the Eternal. We emphasize them because they show us the right direction, they show us *how* to become one with the Eternal. If you take any one of the Four Wisdoms, say Benevolence, and see how it works, you can see rationally the value of being benevolent; you can see by experience that being benevolent produces happiness and peace, and that anything else leads to suffering. But when we are confronted with people difficult to live with, Benevolence flies out of the window. This is because we do not root ourselves, in that very moment, in the Eternal. The only way to be truly benevolent is to be one with the Eternal. If we decide that 'I am important; I have certain rights; I have a position others should respect,' we cannot be benevolent. Only by letting go of self, by having no boundaries, can Benevolence flow of itself; only then can Benevolence be true. Anything else is a construction, an image we have of Benevolence that we try to live up to; this feels false to us and others. People have a strange idea of what Charity is. True Charity is the same as Benevolence. It arises only from being one with the Eternal, from giving without any thought of oneself. And how can one do anything without a thought for oneself other than by letting go of the self and becoming one with the Eternal? The same is true of Tenderness and Sympathy. To be truly sympathetic is to merge with the Eternal; to be one in the Eternal with that for which you have sympathy. There are then no barriers between you and that which causes the sympathy to arise.

People are worried because they think training makes a person cut off from the world, or makes them selfish because they are concentrating on their own enlightenment. But look at what that enlightenment is—— Charity, Tenderness, Benevolence, Sympathy. It is not some cold, dry concept. By reaching for the Eternal, one is also reaching for the appearance of the Eternal. The mind of a Bodhisattva is the mind of one who seeks the Eternal for the benefit of all beings. That we have compassion and benevolence for all beings is absolutely vital. We hold nothing back from all beings and we give with the wisdom

of the Eternal. We give as the Eternal gives, not as Man's construction of the Eternal is, and these are two very different things. If you watch many so-called religious programmes on television, the theme that comes up again and again is 'How could God create a world in which there is so much suffering?' This is putting Man's construction on the situation, Man's construction of what God is; you then have a giant problem that simply does not occur in Buddhism. It is not that Buddhists are in some way superior in this for we can do exactly the same thing in a different way. We can put our own construction on what it is we are prepared to give. In other words, there is not Charity in the true sense, a giving without thought of oneself, because to do that you have to leap beyond fear, beyond doubt. Consider for a moment what it is to be 'the dewdrop that slips into the shining sea.' The dewdrop does not cease to exist: the dewdrop *becomes* the shining sea. There is nothing snuffed out, all things become the Eternal, all things become infinite. But you can never find the dewdrop again once it has slipped into the shining sea. If the dewdrop clings to being a dewdrop, then it gets burned up by the sun. Life is suffering because we make it so. The Mahayana scriptures are full of descriptions of how this very world is the garden and playground of the Bodhisattvas. Nirvana is here and now because the Eternal is here and now. But only by dropping our own constructions, by opening our hearts completely and letting go of all the reservations, letting go of the fear, understanding it and loving it, only then does Jukai take on a meaning far beyond the initial understanding of the Precepts as a set of rules by which we must live. Jukai becomes the taking of the Ten Precepts as the way by which the dewdrop slips into the shining sea.

We have to know ourselves, we have to know what our situation is. You cannot let go of the doubt you cannot see; you cannot let go of the construction until you have seen it as a construction; you cannot let go of greed, hate, and delusion until you have seen them and known them for what they are—barriers we place in

the way of the free-flowing of the Eternal. *Sange*³, the Ceremony of Contrition and Conversion, is the offering up of all these things, the offering up of oneself so that the dewdrop slips into the shining sea; this is its true purpose. All that we cling on to, everything about ourselves we distrust and which causes us grief and pain, this is what is offered up—past mistakes, clinging, delusions of all kinds are consumed in that fire, the fire of *Sange*. Make use of it.

Homage to all the Buddhas in all worlds,
Homage to all the Bodhisattvas in all worlds,
Homage to the Scripture of Great Wisdom.

* * *

Notes

1. *Zen is Eternal Life*, p. 154ff.
2. Sir Edwin Arnold, *The Light of Asia* (London: Routledge & Kegan Paul, 1971), p. 157.
3. *Sange*—'the sincere recognition of all that is wrong within one and the acceptance of one's past karma. *Sange* is the true source of religious humility and a principal gateway to enlightenment.' *Zen is Eternal Life*, p. 416. During the *Sange* ceremony, each person takes a slip of paper on which is written the confession verse; this symbolizes one's sincere wish to do *Sange* completely. At the end of the ceremony, all the papers are burnt up in a cauldron—the outward expression of the fire within, the fire of true Buddhist training.

* * *

Jealousy

Rev. Teacher Chūshin Passmore, O.B.C.

"There is no retiring, no going, no Truth, no lie; there is a brilliant sea of clouds, there is a dignified sea of clouds."—Just there is that going on which causes us to see unclearly; but if we truly look, if we look with care, we will see that the true and beautiful sky is shining behind the clouds...¹

A jealous mind is a mind that knows no peace; it is constantly agitated and fearful, and can only exist in a heavy atmosphere of suspicion and resentment; it distorts the world around us making us wholly distrustful of the motives and good intentions of others; in brief, a jealous mind is a mind in the grip of acute suffering and distress. Jealousy is one of the most unpleasant feelings you can experience and, if allowed to go unchecked, can quickly degenerate into a tense and rigid paranoia. But, for all its venom and apparent power, it is still only a feeling, a mental shadow which arises and passes away like any other thought or feeling. If we are jealous of another person, or the object of another's jealousy, we need to find that place where the mind knows only peace and contentment; where it is always still and fearless and, with clarity and trust, sees the world and its creatures as they truly are. This place is the Mind of meditation, the *third position* which lies beyond all opposites and prejudice; within its compassionate heart we find understanding and forgiveness for 'the jealous mind' and know that it too is embraced and loved by the Buddhas and Ancestors.

The Oxford Dictionary defines jealousy as 'troubled by the belief, suspicion, or fear that the good which

one desires to gain or keep for oneself has been or may be directed to another; resentful towards another on account of known or suspected rivalry.' Out of craving and attachment we try to hold on to those things which give us pleasure and satisfaction. The 'good' here may mean money, status, health and beauty, another's praise and friendship, sensual comforts, competence, even spiritual consolations, or life itself. There is nothing evil about these things, and I am not saying we should wage war upon them, but as long as we are fearful of losing those things we value so much we will never be free from suffering. Our vision will be clouded by possessiveness and the desire to compete; to prove to ourselves and others we are superior and worthy of esteem and deference because of the 'good' we have acquired and defend so tenaciously. But this kind of pleasure and emotional security is a fragile and momentary refuge. Life is continually moving and changing; the consequences of past karma rise up repeatedly to surprise and disturb our delicate peace; and old age, disease, and death are not conquered by wishful thinking. It is no wonder that the mind is so tempted by jealousy and envy when its peace and security is under such powerful attack. And all the time our True Refuge sits within us waiting to be recognized and freely entered into.

Dōgen reminds us in *Zazen Rules*: 'If you do these things for some time you will become as herein described. Then the treasure house will open naturally and you will enjoy it fully.'² If we continue to train and do Zazen, with sincerity and faith, we *will* find the True Refuge and eventually root out jealousy from our minds along with the other demons of greed, hate, and delusion. In the stillness of meditation, all traces of rivalry and envy disappear because one experiences complete adequacy within the Buddha Mind, an adequacy beyond all worldly standards or expectations. As all creatures breathe and have their being within the Buddha Mind (and are never for one moment apart from It), all are completely adequate *just as they are*. Ignorance and confusion tell us this cannot be so; but this is to judge by looking at the surface appearance of things and missing the true

reality. To bore into this truth and to understand it completely, regardless of the suffering we see about us, is to enter the world of enlightenment.

The word 'envy' comes from the Latin verb *invidere*, 'to look upon.' This gives us a clue how the feelings of envy and jealousy work upon our minds and how we cause these feelings to intensify and disturb our practice. Envy is a feeling of discontented longing aroused by seeing another's better condition or status; we begrudge them their good fortune. It means we do not accept ourselves as we are, but in fact despise ourselves, and so we turn our gaze outwards in a vain attempt to divert attention from the source of the suffering, or at least to justify the feeling of envy. But there is no justification. It is a wilful act. *All-acceptance is the key to the gateless gate.* Until we sit still in meditation and face the self honestly and resolutely, the deep and boundless compassion within the heart and mind remains untapped. This does not mean it isn't there, it simply means we are too agitated and distracted to notice it. To indulge envy is to look upon others and to crave what we see; the longer we look and dream, the more frantic our imaginings become, and the more we crave. And all the time the excited, tormented mind suffers. To end this suffering, we have to stop looking outwards and criticizing others and turn the stream of compassion within. With a generous heart we must accept ourselves completely as we are, and learn from past mistakes rather than judging ourselves as unworthy because of them. To do this, we must practise Zazen earnestly and with patience—only then can we remain calm and still when jealousy, envy, and other violent emotions arise. When we are able to look upon the self with affectionate detachment, we find we no longer look upon others with envy or criticism. Then the Buddha Nature in other beings begins to shine forth.

There is a much deeper longing at the heart of the 'discontented longing' of envy. This longing is absolutely pure and is untainted by attachment or worldly

desire; it is gentle and undemanding, and once recognized leads us directly to enlightenment—it is the longing of the human heart to return to the Source, to become one with the Eternal. All forms of worldly desire, however bizarre and perverted they may appear, are pure and immaculate at heart because nothing is outside the great and compassionate Buddha Mind. Sometime in the past we experienced rejection, real or imagined, and were saddened and hurt; this sadness was allowed to harden into grief and frustration; and before very long, the many varied forms that greed, hate, and delusion can assume came into being. We then look outside ourselves for something to appease and satisfy this longing and so the rash pursuit of fame and gain and sensual pleasures begins. We envy and covet the riches, beauty, power or position of others, even their spiritual maturity and strength, all because of this deep sense of rejection and inadequacy. And all the while the Eternal patiently awaits our eventual return to our True Home. As soon as we sense this deeper longing within our mind, we must sit very still, in faith and sincerity, and allow it to grow and blossom—we need do little more for it knows its own way home already; in fact, it and its True Home are never apart, have never been apart, and never will be apart. *There is no separation between us.*

Whenever we become the object of another's jealousy, it is important to be mindful and vigilant in case we are acting provocatively and thus inciting the jealousy. Not that we can do another's training for them, but we can behave with consideration and care to ensure that 'a jealous mind' does not become enraged beyond endurance. It is certainly unwise, and even callous, for a rich man to flaunt and squander his wealth in front of the wretched and deprived; to do so is to invite grave karmic retribution. To exhibit gluttony and careless extravagance before the eyes of those who hunger and thirst is a cruel act which soon provokes anger and resentment. Every sincere Buddhist trainee must always behave modestly and without arrogance, and with love, and try to follow the will of the Eternal in all that he says and does.

Worldly jealousy is bad enough (and very painful), but to be jealous of another trainee's spiritual practice and attainment is a much graver offence and has serious consequences. It feeds pride and ambition leading to frustration and despair, and can easily cause disharmony in the Sangha. (The story of Devadatta is the most infamous example of this.³ To attempt to kill a Buddha is a serious crime and evidence of severe internal torment. We are told Devadatta fell into hell while still alive such was the seriousness of his mistake. But we also try to kill Buddha each time we despair or act unkindly and selfishly towards another. We are certainly in no position to judge the actions of anyone, not even Devadatta—or perhaps least of all Devadatta—as it has been said that the most vicious of men have sometimes narrowly evaded sanctity, and the greatest saints have been those with more than a normal capacity for evil. The difference is that saints choose to train themselves and follow the Buddha's example.) It is so important to be utterly grateful for what we have been given! To constantly grumble and compare our lot with others' is to deny responsibility for our own karma and to look with envy and longing on the training of our companions. A foolish and wasteful attitude.

St Benedict, a great Christian monk, once gave this warning to his community:

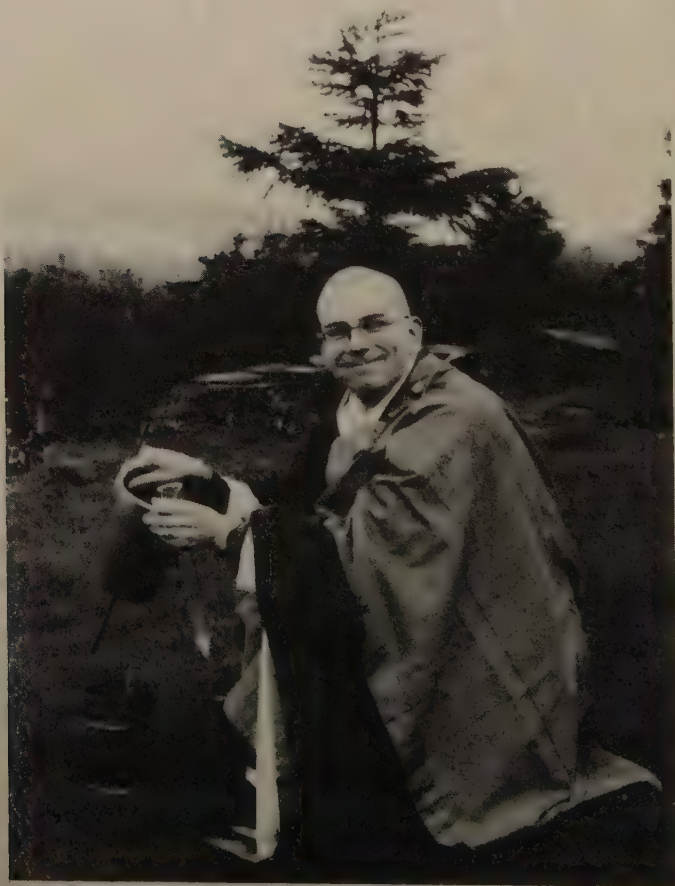
There is an evil and bitter rivalry which keeps one from God and leads to hell. Likewise there is a good spirit of zealousness which keeps one from evil and leads to God and eternal life.⁴

This 'good spirit of zealousness' is to take refuge in the Sangha and practise the Right Effort of the Noble Eightfold Path. The longer we train and the deeper our understanding, the greater is our responsibility to guard the Truth carefully and act with wisdom and consideration for others.

Notes

1. Keizan Zenji, *Kyojukaimon*, with commentary by Rev. Rōshi Jiyu-Kennett (Shasta Abbey Press, 1977), p. 12.
2. *Zen is Eternal Life*, p. 290; also *Zen Meditation* (Shasta Abbey Press, 1980), p. 6.
3. Nārada Maha Thera, *The Buddha and His Teachings*, 4th. ed. (Kandy: Buddhist Publication Society, 1980), pp. 159-63.
4. From 'The Rule of St Benedict,' Chapter 72.

* * *



The Reading of the Rain Gauge by the Priory's Official Weatherman [Rev. Teacher Saidō].

NEWS

Monastic News: On May 10, Rev. Teacher Myōhō Harris returned to the Priory to join the monastic community; we are pleased to have her back with us and wish her every success in her monastic training. Rev. Edmund Cluett received the Transmission from Rev. Master Daishin on the night of May 18, the last day of the monks' spring sesshin. To receive the Transmission is to take the Precepts on a deeper level still and to have one's spiritual maturity and sincerity of purpose acknowledged by one's master. A transmitted monk replaces the black kesa of a novice trainee with the *mokuran* ('burnished gold') robe of a junior monk; *mokuran* means the colour of silence, the colour of the Eternal. Within the dull shimmer of the *mokuran* robe glimpses of the eternal Buddha Mind can be seen, but the junior monk still has much work to do before his every word and action becomes an expression of the Buddha Nature. We congratulate Rev. Edmund on taking this important step in his training and wish him well in the future.

The Keeping of the Ten Precepts Retreat [Jukai]: Thirty-two lay trainees attended this year's retreat, April 5-13. It was a very busy but inspiring week, and a great joy to use the new meditation hall for the first time, (even though after the retreat the carpet was taken up again and the altar dismantled so the finishing work—plastering and painting etc.—could go on). The five ceremonies of Jukai began on Saturday April 6 with the *Reading of the Kyojukaimon*; *Sange [The Ceremony of Contrition and Conversion]* followed on Monday night and *Lay Ordination* the next morning. Fifteen laymen and women were ordained and became Lay Buddhists: Magdalena Laser, Karl McGowan, Jenny Bryceson, Lynda Foster, Antal Nagy, Tom Presland, Mike Goldsbury, Karen Richards, Eric Nicholson, Riet Vestjens, David Gilbert, Michael McNeill, Mike Sheldon, Alan Batson, Russell Fraser, and Jeremy Powell (who is a postulant). We send our warm congratulations to these new Ancestors and pray they continue

to deepen their understanding and enter the world of enlightenment.

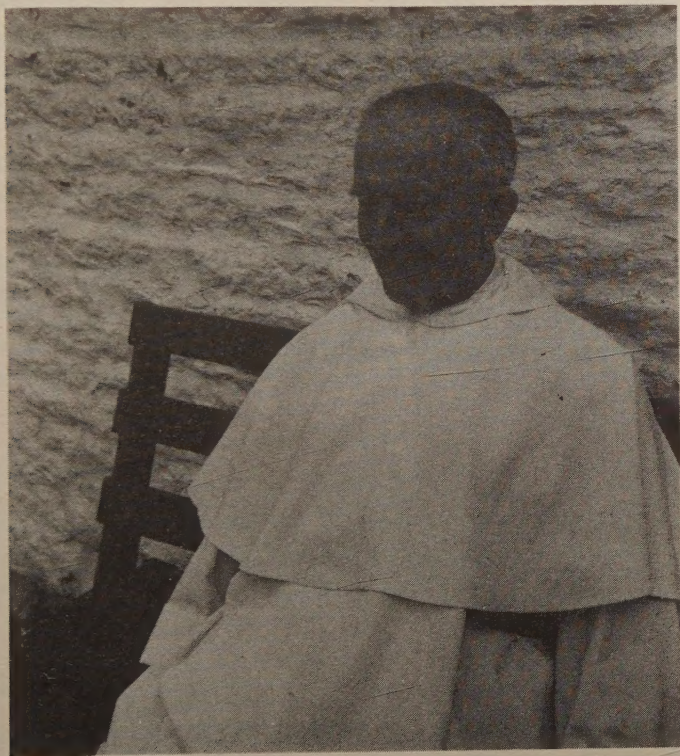
Ketchimyaku [Following where the Precepts, as the Blood of the Buddhas, lead] was on Wednesday and the last ceremony, *Recognition*, was celebrated on Thursday night. During Recognition, the three Abbots—Kanzeon, Fugen & Shakyamuni Buddha—and all the monks, circumambulate the altar (where the new Ancestors are seated) three times, ringing bells and chanting this verse:

Buddha recognizes Buddha, and Buddha bows to Buddha,
Go around Mount Sumeru, go around the Buddha.

At the same time, four conch shells (one in each corner of the meditation hall) call out their greeting. The sound of conch shells is believed to be heard throughout the universe, signifying the Voice of the Eternal; they are blown to inform all beings in the six worlds that new baby Buddhas have been recognized. The ringing of bells and the blowing of conch shells also means that the entire Sangha acknowledges and applauds this recognition. A fitting and joyful finale to a successful and most enjoyable retreat.

Visiting Lecturer: Fr Conrad Pepler, O.P., an old friend of Throssel Hole Priory, visited the monastery in April to lecture on *The Cloud of Unknowing*, the great classic of English mysticism. Fr Conrad (ordained over fifty years ago as a Dominican priest) is an authority on the early English mystics. His book, *The English Religious Heritage*, is a standard work on the subject. We all felt drawn to Fr Conrad's warmth and gentle humour—this, and his deep experience in the spiritual life, made his stay at the Priory a memorable one. During one of his talks, Fr Conrad gave an account of the story of St George and the dragon which differs from the usual version: in this account, St George does not slay the dragon but subdues and tames it; he then leads it peacefully through the town behind him. So the dragon, the 'beast of self,' becomes our friend and protector, not something to be feared and destroyed. Fr Conrad also

made this important observation...'It comforts me, for I feel that the ultimate deep-down unity is close upon us these days so that the deeper the Christian becomes Christian and the deeper the Zen becomes Zen, the closer they grow towards each other.' We are deeply grateful to Fr Conrad and hope we see him again very soon.



Fr Conrad Pepler, O.P.

Meditation Groups: Four members of the North Staris Meditation Group spent a weekend at the Priory at the end of April; on Saturday May 25, the Newcastle Zen Group came out for a day of meditation and work, followed the next day by members of the Castle Douglas Meditation Group: all who took part in these visits benefited a great deal from joining in the monastic schedule and training with the resident community. If you would like to know where your nearest meditation group is,

please write to the Guestmaster.

Donations: We are most grateful for donations of coat-hangers; padded envelopes, pliers, and fabric; a video recorder and a cassette player; a photo album, drawing paper, jars and clothes; bulbs, seeds, pots, artificial flowers and tree; chilblain ointment and cough mixture; bread, honey and jam; cakes, cookies, chocolate, tea & mustard; oranges, apple juice, and nuts; a breadknife and cookery book.

Begging Bowl: Various departments have made the following requests: The Infirmary - a large thermos flask, Band-aids, and Vitamin C; the Bookshop - small and medium paper or plastic bags; the Kitchen - handcream and small plastic containers for storing food; Toolshed - metal retractable tape measures (5m length); the Priory could also use a prefabricated garden shed.

* * *

THROSSEL HOLE PRIORY BOOKSHOP CO. LTD.

SPECIAL OFFER:

Packs of six assorted Buddhist cards (5 greetings cards & one postcard) all different and in colour. The design on the cards varies from pack to pack, but at least one Buddha image and Bodhidharma card are included in each set. £1.50.

PLUM BLOSSOM PICTURES:

A slender 4" x 8" black frame supports a delicate silhouetted three-dimensional, black-wire, plum blossom branch. £1.40.

BODHIDHARMA STATUE:

Bodhidharma was the First Chinese Patriarch of Sōtō Zen. This 5½" high coloured ceramic statue shows him standing in white, flowing robes. £5.50.

AVALOKITESWARA STATUE:

(J. Kanzeon - the Bodhisattva of Compassion). This 3" high gold-plated statue shows the Bodhisattva standing in gasshō with a halo. The quality and detail of this small piece is excellent; the face and hands, especially, are finely crafted. Imported from Japan, the figure comes wrapped in white cloth and is carefully packed in a small box which makes it suitable as a travelling-altar statue. £15.00.

(All prices include post & packing)

THROSSEL HOLE PRIORY

Carrshield

HEXHAM

Northumberland

NE47 8AL